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Essays, Expositions, &c.

JOTTINGS OF THOUGHTS ON THE "PILGRIM'S PROGRESS."

Scene XIII.

Christian had not long obtained his splendid victory over Apollyon, before he was called to endure a yet heavier trial. There lay before him a deep and horrid valley, called "The Valley of the Shadow of Death." Bunyan describes it as dark as pitch, abounding with hobgoblins, satyrs, and dragons of the pit; here, moreover, were heard the howlings and yellings of a people who sat bound in affliction and iron, surrounded by the clouds of confusion, and overshadowed with the wings of death.

That, however, which made this valley so fearful, was not merely its darkness, and its imps, but the fact that on the one side of the path was a deep ditch, and on the other a dangerous quagmire, into which, if the pilgrim were to fall, he would find no bottom on which his foot could stand. Altogether the valley was a most awful and terrific place, and we can scarcely marvel if the stout spirit of Christian should have been somewhat appalled, and that with a drawn sword he should have exclaimed—"O Lord, I beseech thee, deliver my soul."

But what does this valley symbolise? No doubt those successive and awful temptations with which Bunyan was assailed a second time, and which continued for many months. Let us make a selection or two from his biography. After a short interval of ease and peace, which he represents by healing leaves from "The Tree of Life," and bread and water which he received from a Divine hand, he became terribly distressed again:—"My soul," he says, "was like a broken vessel, driven as with the winds, and tossed sometimes headlong into despair. I was as those that jostle against the rocks, broken, scattered, and rent. Oh the unthoughtfulness of imaginations, fights, fears, and terrors that are affected by a thorough application of guilt yielding to despair! Truly I did feel myself sinking in a gulf, as a house whose foundation is destroyed. I did liken myself in this condition unto the case of a child that was fallen into a mill-pit, who thought it could make some shift to scramble and fall in the water; yea, because it could find no foot-hold nor hand-hold, it thought it would be drowned." "The Tempter did mock me in my misery, telling me, the promises were not for me, for since I had so sinned against light and knowledge, mercy would be

denied. That passage was especially a torment to me:—'ye know that afterwards, when he would have inherited the blessing, he was rejected, though he sought it carefully with tears'." Thus poor Bunyan was racked on the wheel of temptation, tossed to and fro, like a bark on the tempestuous sea, which has no rudder, and driven from sorrow to sorrow. And well might he have adopted the very language of Job:—"He breaketh me with breach upon breach, he runneth upon me like a giant; my face is foul with weeping, and on my eyelids are the shadow of death."

There are many things which may make such a valley to the believer. Sickness, poverty, desertion, and loss of friends, the disappointments and utter destruction of all earthly prospects; all these things, or any of them, may make it dark and terrible without, and dark and terrible within. And yet there is something worse than all this—the hidings of God's countenance, the holding back the aspects and expressions of his love. Hence the terrible exclamation of Christ upon the cross:—"My God! my God! why hast thou forsaken me?" And not a few have endorsed the words of the poet:—

"'Tis Paradise if Thou art here;
If Thou depart, 'tis hell!"

It has been truly said:—"when conscience takes a man in hand, and leads him up and down through the gallery of his own remembered sins, and stops at this picture and that, and points out shades and colourings that he never saw before, and sometimes darkens the room, and takes down a vivid transparency of guilt, and holds it before the fire to his vision, so that his past life seems to burn before him, it does not take long in such employment to make the room seem walled with retributive flames, and peopled with condemning fiends." Without the sense of God's forgiving mercy in Christ, such employment makes a man enter the Valley of the Shadow of Death. So also when the child of God, from whatever cause, wanders into this Valley, and has the face of God hidden from him, then the universe to him is covered with gloom; then the dead weight of anxiety, as the shadow of sepulchral mountains is on his spirit; he enters into darkness, and is wandering on the borders of despair. God hides his face and we are troubled. The gloomy, awful solemnity and coldness, that like a twilight pall enclond the earth in a deep eclipse of the sun at noonday, making all nature to shudder, and the animals to cry out with terror, do faintly image forth the spiritual coldness and gloom of the soul when the face of God is hidden from it. That eclipse forebodes to the soul the blackness of darkness for ever. Hence the earnest cry of David:—"Hide not thy face from me, lest I become like them that go down to the pit." How sad, how dreadful to be in such a state as this, and thus to be made the sport of infernal spirits, and to feel as if we were treading the very vaults and passages of hell! May God in his mercy preserve us from an experience so fearful and so terrific.

But notwithstanding all the dangers to which good Christian was exposed, and the horrors to which he was subjected, he found the end of the valley at last, and was enabled to exclaim:—"He hath turned the Shadow of Death into the Morning." So true is it—God will not allow his children to be tempted above that which they are able, but will with the temptation make a way for their escape that they may be able to bear it. Thus we may sing of mercy, as well as of judgment, and rejoice that:—

"The rougher our way, the shorter our stay;
The ruder the blast,
The sweeter our quiet when storms are all past."

Scene XIV.

In this picture the principal figure is Giant Pope who is sitting in his cave, but he has grown so crazy and stiff in his joints, that he can do little more than

grin at pilgrims as they go by, and bite his finger nails because he cannot come at them.

Now all this which Bunyan describes is true to the facts of history. In the time of the apostles, Rome was occupied by the Cæsars, and her empire was Idolatrous and Pagan. But in the course of time, the Pagan gave way to the Papal, and the Popes took the place of the Cæsars. The body politic was destroyed, and appears now as a skeleton, lying at the feet of the crazy Giant. But though in Bunyan's days Popery appeared as an infirm old man, in our days the old man is renewing some of his former vigour and strength. Certainly in this country, the strides of Popery of late have been very wide, and her advances very rapid. In every direction she is multiplying her colleges, her nunneries, her chapels, and priests, and counts her members by tens and and hundreds of thousands. In all this she is helped and encouraged by wealth from the European continent, and especially by the sympathies and practices of the so called Ritualists, who belong to the Established church of the realm. Dr. Pusey himself in his celebrated work, "The Irenicon," is doing his uttermost to unite the Episcopal Church of England with the Church of Rome. It is but for both establishments to make some concessions to each other, and some modifications in the articles of faith professed, and the union between the two can be easily effected! How strange that professors and ministers, who know so well the past history and present spirit of the Papal Hierarchy, can have any inclination to enter her communion. For let Rome say what she will, by her deeds her character must be judged. In Spain the Bible must not be circulated; in Rome, Protestants may not build sanctuaries; and in every country where Romanism governs the state, liberty of conscience is a right unknown. The fact is, the Church of Rome in our times is precisely what it was in the days of Luther—an intolerant church—persecuting laws, if not enforced (and we know the reason why) are still retained. The language of the old Giant is the same as was heard by Bunyan:—"You will never mend, till more be burned." Rome is not satisfied with having occasioned the massacre and destruction of some sixty eight million souls, but would even now gladly sweep away every Protestant from the earth. We have a heavy bill against that apostate power, not simply for what she has been, but for what she now is, and now does. It is a painful fact, as Dr. Sprague remarks, that every Roman Catholic priest, when ordained, is required to take the following oath:—"I swear that heretics, schismatics, and rebels to our lord the Pope, or his successors, I will, to the extent of my power, persecute and beat down, so help me God, and the holy gospel of God." In "Den's Theology," a standard work in the college of Maynooth, and a sort of manual of Christian doctrines for students, the following penalty is attached to heresy, *i.e.*, Protestantism, viz.: "Confiscation of goods, infamy, imprisonment, and *death*." Thus we see that the doctrines and spirit of Romanism are still unchanged, and that the so called Catholic church would again, had she the opportunity, be drunk with the blood of saints. Our condemnation of Rome, then, is not so much for the horrid deeds she has done, as for the laws she still retains in her canons, and the intolerant spirit which in so many countries she still exhibits. "If the crater were peaceful, and the volcanic fires had spent themselves to decay, we might regard with a composed, though melancholy interest, the vestiges of its former desolating energy. But when we stand upon the lava, and hear the menace of the mountain, can we forget the destruction which burns within? No, it is not because Pliny perished by fire, or Huss died at the stake, or Galileo wasted in a dungeon—it is not because Pagan cities have been destroyed, or Christian nations exterminated—not because provinces have been rendered desolate by the rage of a devouring bigotry, or a devouring fire; it is not for this we look with apprehension on the volcano of Vesuvius, or the volcano of Papal Rome: It is because both contain within them the elements of destruction which every now and then discharge their contents, both to the injury of bodies and souls."

We have little sympathy with the "No Popery" cry, since it is usually raised

for an ecclesiastical or political purpose, but we have an intense dislike to Roman Catholicism, both in its doctrines and its spirit. Its claim to supremacy and infallibility; its reliance on traditions and supernatural appearances; its priestly assumptions, and ungenerous prescriptions; the pains and penalties it too often inflicts on those who are out of its communion; and the merits which it attaches to purely formal and bodily services; all these things with others equally objectionable, justify our condemnation of Papal Rome. We regard it as The Mystery of Iniquity, The Man of Sin, The Woman drunk with the blood of saints, The Mother of Harlots, The Abomination of the Earth, and that mystic Babylon which the Lord hereafter shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Whilst, then, according to our Catholic brethren, all the rights of loyal citizens, and supporting Mr. Gladstone in his legislative measures to do justice to the Catholics of Ireland, by removing a gross anomaly; let us beware of showing any sympathy with the *religion* of Rome. Abstain from attending her places of worship. Allow not our children to learn her catechisms, or attend her schools. Invest not her ministers with any authority beyond what we accord to those of other communions. And especially let us put in our strongest vetos against the practices of those clergymen, who receive pay from a Protestant State, but do, as far as they can, Roman Catholic work. Let us heed the voice which speaks to us from heaven—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." And if at any time tempted to enter her sanctuaries by the sweet strains of her exquisite music, by the gorgeousness of priestly apparel, or by the imposing display of a theatrical worship, let our allegiance to Christ and our taste for the simple, the genuine, and the spiritual, lead us to exclaim with all the emphasis we can command—

"Should all the forms that men devise,
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Crewkerne. S. P.

(To be continued.)

THE FEAST, AND HOW IT IS TREATED.

"And they all with one consent began to make excuse."—Luke xiv. 18.

A PARABLE is the representation of spiritual things by those which are natural. Most men will understand the literal meaning of the parable from which the above words are taken. They know what it is for a man to make a great supper, and to bid many to it. The labour and expense of such a feast are only known to those who make it. In the year 1867, the British Government voted some thousands of pounds from the National Exchequer, with which to entertain the representative of a foreign nation. In the parable mentioned above, after the man had been at the labour and expense of making a great supper, those who were invited began to make excuse. How provoking, how insulting was such conduct, especially when there was no justifiable ground for any excuse. These two points clearly illustrate what spiritually transpired between God and man. God has made a great Feast which is commensurate to all man's spiritual necessities, and requisite to raise him from earth to heaven; but when he is invited and urged to come he claims to be excused. How fearfully insulting and provoking to God, and how fearfully fatal to man is such conduct as this. Let us inquire into the meaning of these important truths.

First.—Let us look what it is from which men claim to be excused. In the parable above mentioned, men begged to be excused from the feast which the generous man had made. As this feast illustrates the great truths of the

gospel, it must teach that men beg to be excused from all to which they are by the gospel called. Let the reader view the gospel as a table that is richly laden, laden with sumptuous provisions, and spread out before him. On such a table their are different dishes; so in the gospel their are various, essential, and harmonious truths.

1. On the table of the gospel appears the great truth that the divine nature is essential to an admittance into, and an enjoyment of heaven. A feast is designed to satisfy man's necessities, and to fit him for active service. So the gospel is designed to satisfy man's spiritual necessities, and to fit him for the service of God. One of the great necessities of man is restoration to God, to his likeness, and to his approving presence. This necessity, the gospel through the spirit is designed to supply. It finds man in a fallen, depraved, and helpless state—fallen from the lofty pinnacle of purity, peace, and love, in which he came from the hands of his Maker—fallen like a bird that has been shot in the air—fallen into the gulf of sin. Now, the whole man is in ruin. The judgment is darkened, the affections are diverted to objects which are injurious, and man hurries on in a course of hostility to God. Because his judgment is dark, and his affections prostrated, he hates God, his word, his house, and his people. The line which is drawn in the word of God, by which man is to be measured, is too straight, it is too perfect. The atmosphere of the house of God is too pure, and the song is too heavenly. The wild Arab of the desert cannot enjoy or appreciate the society of learned philosophers. A polluted, unregenerated sinner, cannot enjoy what is holy. He flees from it. It is contrary to his nature. The Holy Spirit, however, through the truth, brings about a revolution. He in mercy comes, takes possession of the "strong man armed,' enlightens his judgment, and the results appear. Because enlightened, he sees the purity of God, the purity of his law, and he abhors himself as in dust and ashes. He sees his sinfulness and degradation. He sees that he has departed from the fountain of living water, that he has departed from all that would have been for his good, and that he has followed what has been most hateful and destructive. He bitterly repents. If tears of blood could be shed, and if they would make an atonement for sin, they would not be too great a price to pay. Such a man is a partaker of the divine nature. He is born of the spirit. He hates his old wicked ways. He appreciates the word, the house, and the people of God. He enjoys the atmosphere that surrounds them. He speaks the language of Canaan; and can enjoy the heavenly song—"Unto him that loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion for ever and ever. Amen."

2. The table of the gospel contains the way of reconciliation to God. Another necessity which by nature is universal, is a sure ground of hope of, and a sure title to the favour of God and to heaven. The divine nature fits a man to enjoy heaven; but it does not give him a title to it. Man is a sinner in two senses. He is a sinner by nature, that is, he has a sinful nature, and he has contracted a debt of sin. It rises like a mighty mountain to the skies. Man is a sinner by practice; and his sins have separated him from God, from his friendship, from his presence, and from heaven. This mountain of sin man cannot remove, and yet, removed it must be, if any sinner rises to God and to heaven. Where shall we look for a way? Look upon the table of the gospel. It shows that Christ has appeared in human form. As a man he obeyed the divine law perfectly; and endured the death of the cross. O, what matchless wonders he wrought when he died! He opened the kingdom of heaven to all believers. His death was substitutionary. He died for others. He paid their debt. He removed the mountain which separated them from God. Being divine as well as human, he bore the mighty load into the land of forgetfulness. "He died the just for the unjust, to bring us to God." Now the vilest penitent sinner that trusts in him, that pleads what he has done for acceptance with God, finds pardon, peace, reconciliation, and consequently a sure title to the bliss and the joy of the sky.

3. Men claim to be excused from the practical walking which is found on the table of the gospel.

Christ is the Great King. His laws and institutions must be honoured and obeyed. The ways and the society of the wicked must be left. Doing justly, loving mercy, and walking humbly with God, must appear in the life of all who sit at the table of the gospel. The word, the worship, and the saints of God must be appreciated and loved. The talents of time, reason, speech, property, money, and all that is possessed, must be set apart for God, and so appropriated that he may be honoured. "Of thine own have we given thee." These then, are some of the truths laid upon the table of the gospel.

Secondly.—How do men act in regard to this Feast of the gospel? Some there are who are enlightened by the Holy Spirit. They are taught to feel their necessities. They hunger, and they come to the Feast. They eat the provisions which God has prepared, and realise the blessed results which follow. There are however, some who act otherwise. In the parable named above, those who were invited began to make excuse. One had bought a piece of ground, another had bought five yoke of oxen, and the last had married a wife, and all excused themselves. So there are multitudes who hear the gospel who are urged to come to the Feast and to eat, but they lay a claim to be excused.

1. The excuse which one man may have in his mind is, I am not disposed to give up my old practices, therefore, I must be excused. I am not disposed to give up my crafty juggles, my deception and fraud. I am not disposed to give up my Sabbath breaking, my robbery, and my conviviality. I am not disposed to give up the midnight revel, the theatre, and the dancing saloon. I am not prepared to give up the sins and the pleasures of earth. Such a confession is decisive; but it indicates a blinded judgment, and the most consummate folly. Why does a child wish to thrust its hand into the flaming fire? Why does the heedless fly rush into the blaze of the candle? There is a want of understanding; so, the reason why any man can enjoy the immoralities of the world is, he has a blinded judgment, and a depraved heart. But suppose that he takes his fill of what he calls pleasure, what then? Does it satisfy him? Alas! Behind the glitter and tinsel which are outward, there is something which stings and bites like a viper, and in the world to come, there is a state of everlasting misery. How wicked and dangerous is such an excuse!

2. The excuse which another man may make is, I cannot comply with the holy requirements of Christ; so I must be excused. If I should come to the table of the gospel, and eat the truth, I should have to hold communion with God, to read his holy word, to observe his institutions, to assemble with his people for prayer and praise. I should have to walk uprightly before the world, and to struggle that the whole man may be brought into subjection to Christ. These things I am not disposed to do. Such a confession is candid; but it indicates what is not true. It seems to imply that the service of Christ is a piece of slavery and drudgery. If it should be so to any man, it shows that his heart is not in unison with the service. The position of a soldier or a sailor might be a state of the greatest bondage to a man who is cemented to his home, and to the place of his birth; but to the soldier or the sailor it is a position of delight. No other state will satisfy him. So the service of Christ is a happy and delightful service to a man whose heart is in it. It is followed by the sweetest delights on earth, and by eternal glory in the future. "Her ways are ways of pleasantness, and all her paths are peace."

3. Another individual may excuse himself because of the reproach or persecution which might follow.

If I should become a decided follower of Christ, something would follow. I should be denounced as a religious man, I should be called wild and visionary. I should be regarded as a man insane. I might be cast out of society. If I were not cast into prison, I might be called to suffer loss. All that such a man says may be true. Before these days saints have been cast out of society.

They have been thrust into prison, stretched in racks, and burnt at the stake. Christ himself, and his immediate followers were cast out by the Jews, he was crowned with thorns, and nailed to the cross. But is it not infinitely better that a man should endure the worst that can come in this world, if he can enjoy the glory of heaven in the future, than that he should have the approbation and the applause of the ignorant, and all that the world can give with everlasting misery in the future? There was a vast amount of meaning in the saying of one of the martyrs. He was urged to recant when he was about to suffer. He was told that "Life is sweet, and death is bitter." His reply was, "Eternal life is sweet, and eternal death is bitter." This reply deserves an abiding place in the memory of every man. For "Whosoever will save his life, shall loose it."

4. A man might be found who would say, my excuse has not yet been mentioned. What I have to say is simply this. All you have said is good and true. Religion is a good thing, especially to die with; and I intend at some future time to come to the Feast of the gospel, to eat the truth, and be reconciled to God; but there are so many things which call for my attention at present, that I am not disposed to come now. Such a conclusion bears the impress of the greatest foolishness. The man who has come to it may never live to see the day to which he may be looking. The most blooming, those who are most likely for long life, are sometimes the first who are snatched away. If the man should be spared to the time to which he may be looking, he may be more indisposed to receive the truth than he is now. The tendencies of human nature become stronger and stronger, without restraining grace. How foolish then must such an excuse be. Nay, if all the excuses of the world were made by one man, they would be frivolous and vain. Nothing will justify a man in losing his own soul.

Look for a moment at the fearful results which follow such a state of irreligion and negligence. Let the reader follow the man who has made one, or all the excuses named to his dying bed. There he is, without a nature fit for heaven; and without Christ to give him a title thereto. "Without God and without hope." O! miserable man, how fearful is thy state! But follow him by the eye of faith into the future world. The door of heaven is closed and he is outside. He is not permitted to dwell with Christ and the redeemed in the state of bliss. He is consigned to outer darkness, to dwell everlastingly with the devil and his angels. O! foolish man. It would have been infinitely better for him if he had never been born. He is truly wise who comes to the gospel Feast, who receives the truth, who is made fit for, and who is invested with a title to the "realms of the blest."

Oh! all ye hungry, starving souls
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind.
Eternal wisdom has prepared
A soul-reviving feast,
And bids your longing appetites
The rich provision taste."

Little Leigh. A. SPENCER.

"I SAW NO TEMPLE THEREIN."

Rev. xxi. 29.

BY REV. J. W. COLE.

Two opinions exist in the Christian church as regards the place which is to be the final abode of the redeemed family of God. That a new Heaven and a new Earth, essentially different from, and far excelling the old, shall one day be, and be the dwelling place of the saints, many portions of sacred writ clearly

testify. But while this is allowed by all believers in Divine revelation, there are some who hold that the predictions concerning a new Heaven and a new Earth will have their complete fulfilment in the Christian dispensation, and their entire accomplishment during the period of the millenium; and that, after this period, the earth will be in due time destroyed. Others assert that, according to their reading of prophesy, they are not led to expect the destruction of our globe at all, but merely its renovation by fire; and they believe that the earth thus renovated will be the final abode of the saints. Into these matters it is not our present intention to look. It is sufficient for our purpose to bear in mind that all Christians believe that our world will one day be purified, that Jesus will then be the object of universal adoration, and that mankind will dwell in love and peace, beneath his benignant rule. The words that stand at the head of this article present us with one characteristic of this glorious time, which is distinct from all human experience in past ages. Hitherto humanity, in all epochs of the world's history, and among all nations, have erected buildings for the worship of the divinities in whom they have trusted; indeed a religion without a temple of some sort or other, is a thing of which we can scarcely form any conception; yet the apostle John informs us that the New Jerusalem of which he gives so glowing a description contained "no temple."—"I saw no temple therein."

This truth is suggestive of several important thoughts. It suggests *entire consecration of locality*. It appears from a careful perusal of God's word that the whole earth has never yet been *entirely* consecrated to God.

At the creation of man we are informed that the paradise in which he dwelt was an *enclosure*. "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed" (Gen. ii. 8), "and they heard the voice of the Lord God walking in the garden in the cool of the day," (Gen. iii. 8). These texts give us the idea of sacredness of locality, an idea which is further strengthened by the fact, that, when man sinned, "the Lord God sent him forth from the garden of Eden," (Gen. iii. 23), and placed the cherubim with the flaming sword "to keep the way of the tree of life." At the very commencement then of man's existence upon this earth we have conveyed to us the idea of a spot cut off, sacred within—profane without, in which humanity dwelt and worshipped. Coming down the years to the days of the Patriarchs, the same idea is kept up. Various spots upon our earth were deemed peculiarly sacred; on such the altar was upraised, there the smoke of the sacrifice ascended, and there the suppliants to Jehovah bowed. Still following the course of time, we get the same idea in the erection of the Tabernacle in the Wilderness. "The Tabernacle was the only place where the public ritual of Jewish national worship was to be celebrated." There, said Jehovah unto his servant Moses, "There I will meet with thee, and I will commune with thee from above the mercy seat," (Exodus xxv. 22). And when Israel became a nation, when her place and power in the earth were acknowledged by surrounding dynasties, when Solomon sat upon the throne of his father David, ruling with wisdom and reigning in peace, then the same idea, sacredness of locality, was perpetuated in the magnificent structure, which arose in silent grandeur upon Moriah's brow, "whither the tribes went up to give thanks unto the name of the Lord." And even in our own day, when Jewish rites and Hebrew customs are numbered with the things that were, how frequently do we sing—

> "Thy mercy visits every house,
> That pay their night and morning vows;
> But makes a more abiding stay,
> Where churches meet to praise and pray."

But in the millenial age this idea will have no place; no one portion of the earth will be looked upon as more sacred than others, no temple enclosure will be needed or known; "the whole earth shall be the spiritul realization of what Mount Zion was but the symbol."

These words convey the idea of *entire consecration of time*. Under the old dispensation and under the new, with both of which John was well acquainted, certain times and seasons were set apart for Divine worship. Temple service is intimately associated with stated portions of time set apart for religious duties. But the words "I saw no temple therein," teach us that in the coming time, *all* seasons will be consecrated to the service of the Lord. The lives of the inhabitants of this world shall then be one long service of praise.

This text suggests *entire consecration of substance*. The uprearing and upholding of the temples of the Lord have been at all times committed to his people. The duty, as well as privilege, of contributing to the support of God's house is continually enforced in his word. But we cannot believe that the Lord absolutely requires our property to carry on his work. If an apostle could say, "Not because I desire a gift: but I desire fruit that may abound to your account," (Phil. iv. 17). Surely the same may be said by the Master whom he served. And as much and more than this has been said by Him; as may be seen, by a reference to Psalm l. 10, 11, 12, and other parts of Scripture. The Lord has left the support of his sanctuaries and his ministers to his people, in order that he may draw forth their graces, and give them an opportunity of displaying their love to him. And surely we are not to suppose that in the future age, when "no temple" exists, that temple obligations and temple offerings will therefore cease; rather do we believe that the "golden age" of the church will then return, when the multitude of them that believe shall be of one heart and one soul; "*neither shall any say that ought of the things which he possesses are his own*" (Acts iv. 32).

This texts suggests *entire consecration of person*. The idea of priestly intercession was intimately associated with temple worship. The peculiar blessings enjoyed by God's ancient people came through the mediation of the Aaronic priesthood; and all the blessings enjoyed by the people of God now, come to us through the mediation of "our Great High Priest," the Lord Jesus Christ. But in the New Jerusalem there will be "no temple," and no Priest. The people shall need none, for they shall be entirely pure; every locality, all times, all substance, and all persons, shall be consecrated to Jehovah's service. "The Son of Man shall gather out of his kingdom all things that offend;" "and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

Braunston.

THE CLERGYMAN AND THE SHOEMAKER.

In a village not far from Leicester there lives at the present time a shoemaker gifted with more than an ordinary degree of intelligence, but somewhat eccentric and quaint. In his rambles in the country not long ago, he met with a church clergyman, and as they walked together they fell into conversation. The clergyman, as one worthy of his calling, took the first opportunity that presented itself to introduce the subject of religion. Referring to a certain character in the neighbourhood whose religious tendencies were rather questionable, the clergyman remarked:—

"I suppose that man does not believe in a world to come."

"Well," said the shoemaker, "I don't know what he believes in, but I do know that he goes to church on Sundays and joins with the congregation in saying, 'I believe in God the Father, God the Son, and God the Holy Ghost,' and so on, but whether he believes what he then says is another thing."

The clergyman upon this asked, "Do you, my friend, believe in a world to come?"

The shoemaker replied, "I have, sir, a curious old book at home, that tells a wonderful tale not only about one world, but about *two* worlds to come; the one it describes in the most glowing terms as having in it everything that

can charm and make us happy; and the other it sets forth as a horrible place where there is 'weeping and wailing and gnashing of teeth.'"

"That's right," said the clergyman, "and now allow me to ask you, my good friend, if *you* believe in that 'curious old book' you talk about?"

"Yes, sir," said the shoemaker, "to be candid I do; that curious old book and I are very great companions, and we have been for a long time."

"What a blessing the Lord gave us that curious old book you refer to," said the clergyman.

"Yes," said the shoemaker, "I consider it to be his second best gift to fallen man; his Son was the first; his Word is the second."

The clergyman was delighted to find that his eccentric friend and himself so far agreed, so he thought that he might with safety go a step further and say a word in favour of the Established clergy as the religious guides of the people. "And a greater blessing still, my friend," said he, "it is that the Lord raises up *educated* men to *explain* and *expound* this curious old book you talk about!"

"Yes, sir," said the shoemaker, "but a greater blessing by far it is that the Lord has caused this curious old book to be so plainly written, and capable of being so easily understood, that a working man, though ignorant of many things, can *read it for himself*, and learn from it the way to heaven without such men! If this had not been the case, and we had been left dependent on the teachings of the ecclesiastical guides you refer to, I am afraid, sir, with all due respect to you and to the men of your cloth, that we should have been in a poor condition. Just think for a moment of the large number of clergymen in your own church who in the present day teach anything but the Gospel, and only use their learning and false philosophy to aid them in explaining away the essential truths on which we poor sinners build our eternal hopes. What with the infidel rationalists with Bishop Colenso at their head, who deny the inspiration of the Bible on the one hand; and the Popish ritualists, headed by Doctor Pusey, who set up flat Popery before it on the other hand, the curious old book has a hard time of it just now in the Establishment. It seems to me, sir, that instead of the seeducated men being as you say, raised up by the Lord to explain and expound the good old Bible to us, that it is far more rational to conclude that they have been reared up by the "father of lies," to pull it to pieces and thus try to effect its destruction; and that instead of being a blessing, they are blind leaders of the blind, and we can only expect that "if the blind lead the blind, both will fall into the ditch. What do you think sir?"

The clergyman felt that the shoemaker was having the better of the argument, and so very wisely kept his thoughts to himself and changed the subject.

Stanningley, Leeds. H. W.

Fragments and Choice Sayings.

WISE COUNSEL.

PROPORTION thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gifts, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.—*Quarles.*

DON'T BE IDLE.

RATHER do nothing to the purpose than be idle, that the devil may find thee doing. The bird that sits is easily shot, when fliers escape the fowler. Idleness is the dead sea that swallows virtues, and the self-made sepulchre of a living man. The idle man is the devil's hireling, whose livery is rags, whose diet and wages are famine and disease.—*Quarles.*

BROTHERLY LOVE.

"We greatly fear that our Lord's new commandment has not that place in the hearts of his people in these times which it ought to have. There is, indeed, much to be thankful for. The gospel is widely preached; religious knowledge is being rapidly increased; and many persons are devoting themselves to works of true philanthropy; but, notwithstanding this, there is room for a large increase of brotherly love

"There are divisions amongst us which cannot be justified; there is a disposition to disregard each other's feelings, and to ignore each other's efforts in the cause of religion, which is inconsistant with the spirit of the gospel. There are religious men who are too obviously lovers of their own selves, when a very slight attention to the precepts of Christianity would teach them that in lowliness of mind each should esteem others better than themselves. Hence, men give an undue prominence to their own views and plans, which is unbecoming in itself, and which certainly does not fulfil the law of Christ."—*Niven's "Plain Sermons for Perilous Times."*

LIVING TO CHRIST.

"Brethren! let us aim, as St. Paul did, to live to Christ. How bright the halo which surrounds the memory of those who have done so! Trace them in thought throughout past ages. The early Christians amidst constant persecution from Jew and Gentile; the saints of the middle ages, those lights shining in darkness of whom the world was not worthy; the great reformers who were not afraid to lift up their testimony against prevailing errors and corruptions, and boldly to come forth from the great apostasy; the Christian philanthropist of later times, men whose love to Christ has constrained them to devote themselves to his service in various ways; who have been the means of reviving the work of true religion at home, and who have gone forth to proclaim the gospel abroad, and sought to undo the heavy burdens which still existed in lands enjoying Christian light and liberty. How dear to us is the memory of men like these! How sacred are their names! How bright the example which they have left us! And why? *They lived to Christ;* they loved, and honoured, and served him, and counted all things but loss for the excellency of the knowledge of His name."—*Niven's "Plain Sermons for Perilous Times."*

WAYS OF DOING GOOD.

The following is an extract from an address by Mr. John Roberts, delivered at the late annual meeting of Calthorpe-street schools, to the old scholars:—

We may do good by conversation; we can speak to the few if we have not the vocation to preach to the many. Harlam Page, between his working hours used to talk to persons about their best interests, and was the means of bringing more than one hundred persons to God, some of whom became ministers afterwards.

We may do good by correspondence; let there be something profitable in all your letters, at least you can insert one of the beautiful little leaflets which are to be had so cheap.

We may do good by inviting persons to the house of God, accommodating them with a seat, a hymn-book, and by other small attentions.

We may do good by the loan or gift of a suitable book, and the distribution of tracts. Many have thus been led to a saving knowledge of the truth; some of the most eminent pastors of the church have been converted by tracts. Study your situation, circumstances, talents, and let your benevolence flow through that channel which Providence has more especially opened before you; for much talent is worse than wasted by being misdirected. "Follow Providence; don't attempt to force it."

Obituary.

MR. JOSEPH BRISCOE.

"Precious in the sight of the Lord is the death of his saints," under whatever circumstances the solemn event may occur. To mitigate our pathway to the grave he has mercifully drawn the veil which hides futurity. Yet too frequently the Christian, in foolish anticipation of the dying struggle,

"Fears a thousand deaths in fearing one;"

and when the final hour arrives, finds that death is the gate to endless life. Sometimes, ere he is aware, the ties which bind him to earth are suddenly loosened and in a moment he exchanges earthly sorrow for heavenly joy,—leaving his light afflictions, which are but for a moment, to realise that eternal weight of glory which is in reserve. Such was the end of the dear departed.

Mr. Briscoe was born in London, on September 22nd, 1790. His father was an eminently godly man, and endeavoured to train up his son in the nurture and admonition of the Lord. But although subject to restraint, he manifested no indication of a change of heart until about the age of eighteen years; for when the wholesome discipline to which he was subject was felt to be irksome, he consoled himself with the hope of engaging in sinful pleasure when he should be of age. But through the grace of God his sinful resolutions were never carried into effect; for before he reached the period of life he had so eargerly anticipated, he was made "a new creature in Christ Jesus," and his desires ran in an opposite direction. It appears that he was first led to serious thought while an apprentice, and engaged in setting up the type for a prayer, the words of which were to the following effect:—"O Lord, I am not worthy to lift up my sinful eyes to thee."

He was baptised by the late Mr. Powell, in Mitchell-street chapel (now taken down), and united himself with the church assembling there, in which communion he continued for about seventeen years. Mr. Powell was remarkable for his earnest maintenance of the distinctive truths of the gospel, and for his deep spirituality; and under his ministry the Christian character of Mr. Briscoe was formed. In 1827, however, he and some others separated from the church in Mitchell-street, to form a new connection. After meeting in various places, they at length built the chapel in Regent-street, City-road, having the late Mr. William Jay as their pastor. This new association being soon dissolved by Mr. Jay's removal from the church, Mr. B. eventually found a spiritual home at Jireh (then in Central-street) under the pastorate of the late Mr. Jones. Here he continued in happy fellowship for about seven years, and formed many Christian connections which continued during his life; but in 1846, circumstances compelled him again to remove his membership, and he united himself to the church meeting at Bethesda Chapel, Lever-street, which was then under the pastoral care of Mr. Newborn, in union with which he continued during the remainder of his life—a period of about twenty-two years. In connection with the three latter churches, he was called to sustain the office of deacon, which he discharged with faithfulness and zeal.

Mr. Briscoe's Christian course was marked by a quiet unostentatious manner, and by steady perseverance in the work of the Lord. Free from undue excitement, he was faithful to his trust in every change, and while many failed, he remained at the post of duty. His name will be long remembered in connection with various religious societies and a large circle of friends, by whom his memory will be held dear.

The object of the present sketch however, is not to extol human virtue, but to exhibit the grace of God; and this was magnified in the experience of the departed saint. Though in

early life he passed through many temporal trials, yet after a succession of struggles, he was enabled to bring up his family in comfort, all of whom it has been his happiness to see united to the church of Christ.

Though spared to a good old age, his departure was sudden at last. For years some indications of heart-disease had been observable, and, as his age increased, fears as to its ultimate issue were entertained; yet he continued to enjoy an average share of health, and persevered in active duty until the day of his departure, the 11th of August. On the morning of that day he accompanied a number of old friends to Richmond for a day's recreation; and no signs of illness were apparent until the evening. On returning to the railway station, however, he complained of feeling unwell; but by the assistance of a vehicle which was driving past at the time, he reached the station in safety, and descended the steps, leaning on the arms of two of his friends. Arriving on the platform, however, he was unable to walk, and was carried to a seat. Medical aid was immediately obtained, but was unavailing to restore him. He became unconscious, and in a few minutes, he peacefully, and without a struggle, fell asleep in Jesus, in the arms of his friends.

The family has lost a kind and devoted parent — the church an honoured and useful deacon — and society an upright and sincere member. But our loss is his gain. Yet he is not really lost to us, but gone before us; and the example he has left may well stimulate his friends who still are spared—to "be followers of those who, through faith and patience, now inherit the promises."

We need not the testimony of a dying bed to satisfy survivors of his safety: and while contemplating the suddenness—yet peacefulness of his departure, the devout mind can almost respond—

"So would I die—
And bliss, without a pang to cloud it,
All joy, without a pain to shroud it;
Not slain, but caught up as it were
To meet my Saviour in the air.

* * * * * * * *

And prove how bright
Were the realms of light,
Bursting at once upon the sight."

The mortal remains of the departed were deposited in the family grave at Abney Park Cemetery, on Saturday the 15th August, Mr. Hazelton delivering an impressive address to a numerous company of the relations and friends. The sorrow of the family is alleviated nevertheless by the "sure and certain hope of a glorious resurrection," when they, too, will rejoin him they have loved on earth.

Mr. C. Woollacott improved the solemn event in an affectionate and suitable discourse, from the words—"Be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. xxiv. 44).

J. T. B.

Poetry.

LYRICS FOR THE HEART.—"O HEARTS THAT HUNGER THROUGH THE WORLD."

BY W. POOLE HALFERN.

O HEARTS that hunger through the world,
But never taste true joy,
Behold the fount from whence it springs
All pure without alloy;
Lo! from the heart of Christ it flows
All tranquil and serene,
And through the heart which stoops to drink,
It flows a constant stream.

O hearts that hunger through the world,
All broken, pierced, and lone;
Whose dreams of peace and earthly love,
Are faded, lost, and gone;
Come hither, now, and taste the bread
By Jesus freely given,—
The Bridegroom of thy soul embrace,
And taste the love of heaven.

O hearts that hunger through the world,
But never speak their grief,
Whose weary feet have wandered far,
But never found relief;
Look up, behold the Saviour's heart,
A hidden balm is there,
Whose virtues when by faith applied,
Will kill all grief and care.

O hearts that hunger through the world,
All parched and scorched by sin,
Who long have wept and toiled in vain
To kill the fire within;
Despair not! hark! 'tis Jesus speaks—
"Would'st thou true freedom win?
Fly from thyself—believe in me,
Thus rise and conquer sin!"

Page for the Young.

THE ECHO.

Little George had never heard any thing of the echo. And accordingly one day, when he was out in the meadow, he cried out, "Hurrah, hurrah!" Immediately in the nearest wood he heard a voice sound out, "Hurrah, hurrah!" He was very much astonished. He looked around, but could see nothing. At last he shouted "Where are you?" The voice cried out, "Where are you?" He answered back, "You are a foolish boy." "Foolish boy," echoed back from the wood.

Now little George became very angry, and still harder he began to shout nicknames into the wood, all of which were echoed very faithfully back again. Then he ran into the wood, and sought all through it for the supposed boy, but he could find nobody. George ran home, and complained to his mother how a bad boy concealed himself in the wood, and had called him names. The mother answered, "This time, my dear little boy, you have betrayed yourself, for it is yourself whom you accuse as the 'bad boy:' you have heard nothing but your own words, for as you have often before seen your face in the water, so now you have heard your voice in the wood. Had you spoken in friendly words, then, my little George, friendly words would have echoed back to you again.

So it is always; what we suppose wrong in the conduct of another, is mostly only the echo of our own. If we treat every one kindly they will treat us kindly. But if we are rude and uncivil, we are entitled to expect no better in return.

THE DUST ON THE MIRROR.

"There! I've about made up my mind that I won't play with Laura Page any more," said Jenny Coberg, when she came home from school. "I never saw such a temper."

"And I've about made up my mind," answered her brother Fred, "that I won't have anything to do with Ben Grayson."

"Does he get angry at every little thing, and spoil your play when you're having a grand time?" questioned Jenny, with the sympathy of one who knew what she was talking about.

"No; he's good-tempered enough. I don't believe he's angry once a year.

But he's so slow—he'll promise to do a thing, and put off till the saints would be out of patience; then he'll borrow things and forget to return them for ever so long. I don't mean to lend him my Robinson Crusoe again, if I ever get it back, I know."

"Children," called mamma, "don't you want to come and help me to arrange grandma's room?"

This they were ready enough to do. Grandma was coming to live with them. Now, to many children, a grandmother's coming "to stay always" would be very far from a matter of rejoicing; for grandmothers, as well as children, are of two kinds—good and bad. The grandma was of the good sort, neither fault-finding and fussy, nor weak and all indulgent.

An easy-chair and toilet-table, with a glass, had been purchased for her room; and after the furniture was all nicely arranged, Mrs. Coberg asked her children to look in the mirror, and tell her if they thought the plate was good. They glanced at it, and said in a breath

"Why, mother, it is so dusty, it wont show anything clearly;" and Fred added, as his sister turned to get the feather brush, "I shouldn't know my own face."

Jenny passed the brush lightly over the glass, and then it was evident that it was an excellent one.

"I want you to remember this, my children," said Mrs. Coberg, "and use the remembrance sometimes."

"What do you mean, mamma!" they asked, in a tone of surprise.

"Would you think any one who should send back a dusty mirror to the store, saying it was good for nothing, very foolish?"

"Yes, indeed! But nobody would."

"Probably no one would do that; people can make allowance for dust on a mirror, and wipe it away. The dust on human hearts, and in human eyes, generally meets no such treatment. Which way do you think is according to the golden rule—when you find dust on the hearts of your schoolmates to resolve, before you have even tried to wipe it off, that you will have nothing more to do with them, or to wait patiently, and do all you can to help them to see it, and get rid of it?"

The children owned that this would be the true way, and said they would try to do so.

"And remember, my darlings," the mother added, "there is more or less dust on all our hearts, and only the water of Christ's truth can fully wash it away."—*Children's Hour.*

Reviews.

The Works of George Swinnock, M.A. Vol. IV. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: G. Herbert. Pp. 508.

THIS volume contains the Latter Portion of the Fading of the Flesh; the Pastor's Farewell; the Gods are Men; the Beauty of Magistracy; Men are Gods; and the Incomparableness of God. We have given such full notices of George Swinnock's worth and works in our reviews of the previous volumes of this series, that we need only say of this fourth volume, it is well worthy of the holy and distinguished man who wrote it. Swinnock, indeed, like the men of his school, had exaggerated notions of the scope of the magistrate's office. He did not hold what is now the fundamental principle of the Liberation Society; hence he heaps abuse upon the Anabaptists and Quakers of his day, classing them with Libertines, &c. (P. 173.) But we can forgive the holy man these mistakes for the sake of the pure gospel which he held and taught. His works furnish an interesting illustration of the state of ecclesiastical parties in that age of mighty movements and heroic deeds. George Swinnock will now become known and appreciated through this handsome and wonderfully cheap edition of his excellent writings, and, we are persuaded, by none more so than by the readers of the Primitive Church Magazine.

Baptist History; from the Foundation of the Christian Church to the close of the Eighteenth Century. By J. M. Cramp, D.D. London: Elliot Stock, 62, Paternoster-row. Cloth, lettered. Pp. 560.

We know no man better qualified to write such a work as the one before us than Dr Cramp. It is on a subject in which he is peculiarly at home. Ecclesiastical History he has made his study from his youth. His former works have become standards, and so will this one. Himself a Baptist, and president of a Baptist College in Nova Scotia, he writes with all the sympathy that we should look for in such a man, and yet with wonderful fairness and impartiality. His style, too, is eminently suited to history, being clear, direct, and forcible. His learning and research cannot be impeached. Others have written histories of "English Baptists," of "Foreign Baptists," and of "American Baptists," but we do not at the moment remember any other work that gives the history of all in a condensed and popular form.

We trust that all our Sunday school libraries will be furnished with copies of Dr. Cramp's admirable history. No library, indeed, should be without it. All the movements of religious thought in our day, prove the importance of holding fast our distinctive principles as Baptists; and an intelligent acquaintance with the way in which those principles have been handed down to us from the apostolical age, must materially aid us in our witness for their truth. Often the stream of transmission is through sects which Rome has abused and excommunicated, and whose real principles are only now beginning to be understood. Dr. Cramp has done much to correct popular misapprehensions as well as "learned" blunders, about communities whose only heresy was that they protested against prevalent corruptions, and themselves held a purer faith. We do, in concluding, most heartily and emphatically commend this work as a noble contribution to the literature of ecclesiastical history, and wish for it a wide circulation.

The Book of Genesis. The Common Version, revised for the American Bible Union, with Explanatory Notes. By Thomas J. Conant. New York: American Bible Union, No. 32, Great Jones-street. London: Trübner and Co., 60 Paternoster-row. Pp. 209.

This is a truly valuable work. It is the production of one of the greatest biblical scholars of America, who is at the same time one of the most modest of men. The American Bible Union is rapidly rising in public estimation. We saw the way in which its annual gathering was attended at Chicago, in 1867, and greater enthusiasm we never witnessed at an anniversary meeting.

The work which the American Bible Union is accomplishing, is of incalculable value to the church and the world. It is giving pure and faithful translations of God's word in the various languages of the earth; but it does not neglect doing the same good work for people who speak the English tongue. Its English version of the new testament is a noble monument of sanctified scholarship, which we constantly use and highly prize; and we now rejoice to receive the revised version of the most ancient of the sacred books—the book of Genesis.

The work is prefaced with a brief but admirable introduction: the text is enriched with valuable explanatory notes; and the translation is textually and critically exact. The diction is clear, and thoroughly Anglo-Saxon in character; it contains no needless departures from the received version: on the contrary, that version has been retained in all cases where doing so was compatible with fidelity and perspicuity.

We thank our friend Dr. Conant for this admirable contribution to our biblical literature, and trust his life may be spared to complete the good work on which he has so auspiciously laboured, in conjunction with others, for years past.

The New Testament of our Lord and Saviour Jesus Christ. Part I. The Gospel of Matthew. By J. B. Rotherham. Manchester: S. O. Prior, 169, Stretford-road. Pp. 96. Price 2s.

This is a new translation in which special regard has been paid, among other important points of detail, to the power of the Greek article; to the forces of the various tenses; and to the logical idiom of the Greek original. It is enriched with critical and explanatory notes. The text has been conformed to ancient authorities.

Mr. Rotherham has evidently done his work carefully and conscientiously, and has furnished the thoughtful English reader with materials for ascertaining the exact sense of the original. But his translation is too *painfully literal* ever to become popular. Take this as an illustration:—

"And whensoever they may persecute you in this city, flee into the other; for, verily I say to you, in nowise may ye finish the cities of Israel till whensoever come may the Son of Man." (X. 23).

It is certain, too, that in rendering the aorist participle, Mr. Rotherham has too often adopted the English *present* participle instead of the *past*. In avoiding the English *perfect* participle, which is, indeed, strictly our only past participle, he has often used the *present* inaccurately. Multitudes of illustrations might be given. We give a few from one chapter alone, the fourteenth:—"Going across, they went over the land into Gennesaret," (34) should be, "Having gone across, they went," &c.; or dropping the participial form so as to avoid the use of the English perfect for the Greek aorist,—"They passed over, and went, &c." So in 35 verse, "recognising him," should be "having recognised him," or "when they recognised him." Similar cases are found in verses 33, 32, 29, 23, with many others, in this one chapter alone. In all such cases where an aorist participle is followed by a dependent aorist indicative, both describing past acts, they should clearly *both* be rendered by some equivalent past tenses in English. In many cases, Mr. Rotherham has rendered the aorist participle by the English *perfect* participle; as for instance in II chapter, 1 verse,—"Jesus having been born." In other instances, he has dropped the participial form, and used two past indicatives, as in xiv. chapter, 10 verse,—"Sent and beheaded." Now, either of these modes of translation are preferable to the use of an English present tense in rendering an aorist which clearly describes an action past, and, indeed, perfected. Justice compels us to state that the American Bible Union has fallen into the same inaccurate style of dealing with the Greek aorist participle, in its version of the New Testament. The English language is not as affluent in participial forms as the Greek, and we must do the best we can with those that we possess.

We trust Mr. Rotherham will be encouraged in the work which he has commenced. His object is most commendable. Perhaps he would have met with greater success if he had left less work for his readers to do in using his version. Still, if people have brains, and will industriously use them, they will find Mr. Rotherham's work very useful. Baptists are specially bound to support him, as he honestly translates all the words relating to baptism.

Scenes Among which we Labour. By the Wife of a Missionary in Bengal. London: Elliot Stock. Cloth. Pp. 94.

This beautiful little book is dedicated to the young people of our British churches and Sunday schools, and is intended to familiarise them with missionary scenes. It is admirably adapted to answer this end, for we never read more natural, graphic, and vivid pictures of life and nature than it contains. It is a gem of a book.

The Priests of the New Testament. A Sermon. By Rev. J. Upton Davis, B.A. London: Unwin Brothers, 24, Bucklesbury.

This sermon was preached at the triennial meeting of the Cornwall, Devon, and Western Associations of Baptist churches, held at Plymouth, June 30th, 1868. It has been published by request, and is a thoughtful, clear, and scriptural presentation of its theme. It deserves a wide circulation.

The Theology of the Commission on the Subjects of Christian Baptism. By

R. Ingham. London: Elliot Stock, 62, Paternoster-row. Price 1s. 6d. Pp. 114.

This is the second part of Mr. R. Ingham's "Hand-book of Baptism," and relates to the *subjects* of that ordinance, as the first part did to its *mode*. It presents the whole argument, and brings the controversy down to the present day. The testimonies of the most eminent Pædobaptist writers, dead and living, are given in favour of Baptist views. Mr. Ingham's Hand-book of Baptism leaves nothing to be desired in its treatment of that question.

Two Farewell Sermons, Preached in John Street Chapel. By the Hon. and Rev. Baptist W. Noel, M.A., on his retirement from the pastorate, Sunday, July 19th, 1868. Price Sixpence. London: Elliot Stock.

These sermons are both from one text, Gal. vi. 14, and are an appropriate close of an eminently evangelical pastorate. Mr. Noel's great theme has ever been the cross of Christ, and with this subject on his lips he gracefully retires from his official position at John-street. The sermons are chaste in style, evangelical in sentiment, loving in their spirit, and eminently practical in their tendency. May our beloved and revered brother be long spared to bless our churches by his occasional evangelistic labours among them! He retires from the pastorate with the love and veneration of all his brethren.

We have also received the following:

The Attributes of God, considered in connection with the Salvation of Man. London: W. H. Collingridge, 117 to 120, Aldersgate-street. Pp. 30. The sentiment is sound and evangelical, but the poetry is poor.

Twenty-one Protestant Ballads. By Martin F. Tupper. London: Simpkin, Marshall, and Co., Stationers' Hall Court. Pp. 52. In Mr. Tupper's usual style, which is by no means to our taste.

An Address to Pius IX., Bishop of Rome, with an Introductory Letter to Napoleon III. London: 53, Paternoster-row. Pp. 102. One Shilling.

Italian Church Reformation. Dublin: George Herbert, 117, Grafton-street. Price 3d. Pp. 24. This paper refers only to the efforts of those Italians who are desirous of bringing about some reformation of their national church, analogous to that of the Anglican and American reformed episcopal church.

The following magazines have come to hand, and are cordially recommended:—

For July and August. *The Gospel Magazine, and Protestant Magazine.* W. H. Collingridge. Price Sixpence.

The Scattered Nation. Elliot Stock. Price Fourpence.

The Church. Elliot Stock. Price One Penny. Two capital numbers.

The Hive. Elliot Stock. One Penny. As good as ever.

The Sower, and The Little Gleaner. Houlston and Wright.

Intelligence.

SAXON MISSION.

MR. GRIEBLER'S ACCOUNT.

To the Committee of the Saxon Mission. — Beloved and Honoured Brethren.—Will you kindly allow your Missionary to lay before you a brief statement of your Saxon Mission:—First of all, I would tender my heartiest thanks for your continued interest in our Saxon Mission. Truly, if it had not been for your endeavours the Mission work in Saxony, which was commenced by your Baptist Evangelical Society, would have ceased.

It was, as you will remember, in 1857, when I was first sent out by you as a Missionary, and for the first year I was an assistant at the Baptist Church in Hamburg, visiting in the same time the kingdom of Hanover and Schleswig-Holstein, where I preached the gospel of the grace of God in many of the towns and villages.

After this I was sent to the East of Prussia and Poland, where we had to break up new ground, in which we met not only with much toil and labour, but also with severe opposition and persecution; however, the Lord was with us, so that I baptised, during the three years stay there, about four hundred converts. Churches having been formed and a chapel built at my head-quarters, Königsberg, and several other brethren having been appointed as pastors there, I then went to Saxony, for which I had been ordained originally.

When, a number of years before this, I for the first time left Saxony as my native country, and went to Hamburg to be educated for the stage, the Lord Jesus then graciously met me on my downward road and brought me to a saving knowledge of himself, which was in 1850. Soon after this I went to my native country, Saxony, when at that period I was the only Baptist in the whole of the kingdom. My brothers and relations were the first whom I told "what great things the Lord had done for me," and had had compassion on me, and some of them were the first who were converted. Coming now, in 1861, as a missionary, and for the purpose of preaching the gospel more publicly everywhere, I found great difficulties, for there was no religious liberty there whatever, and to be a Dissenter was declared a crime by the laws of the country, and preaching or holding religious meetings by Dissenters was prohibited by imprisonment for three years. Neither was I permitted to stay there as a Missionary, but only as a private person, and if I had not been a native of the country I would not have been tolerated at all.

I must now remark that our Mission field, Saxony, being no small territory, is divided into the Kingdom, the Provinces, and various little Duchies of Saxony, with no less than about six millions of souls. The prevalent religion and the State Church in Saxony is the Lutheran; whilst Luther undoubtedly was a man of God, the church called after his name is no church of God, but just a worldly religious institution, a big lantern without a light in it.

In the Kingdom of Saxony, where we had not the least liberty and no possibility of holding public meetings, I laboured for the first time more in a private way, visiting the people in their houses and conversing with them, distributing Tracts, selling Bibles and Testaments, and holding smaller and more secret meetings; to this the Lord granted his promised blessing, souls were converted, and after two years we could form a little, but a living Church of Christ there.

But on account of my activity being so limited, I also went into the Provinces of Saxony, where we enjoyed a good deal of liberty, because they are and were under Prussian Government. Here I travelled from place to place, and generally got large audiences, to whom I preached Christ and him crucified. The results were the conversion of souls, and we have also here a church, namely, in Halle, my head quarters in the Provinces.

Whilst engaged in these Provinces I did not omit to go from time to time into the Kingdom to visit our young members there, who were much and cruelly persecuted. The meetings they held were repeatedly dissolved by the police, again and again they were summoned before the judges, and tried in every way; several of them were imprisoned, their goods have been confiscated, and their babies were torn by the gensd'armes from the breast of their mothers, carried to the State church and made members of it by a so-called baptism. As often as I visited them we were compelled to hold our meetings in obscure places, in forests and caves during the night time, there and then it was that I preached the Word and administered both ordinances. Of late we had ventured to take to us more liberty, I held public meetings and mostly undisturbed, it seems that the police at last are getting tired of us and by us.

In the Duchies of Saxony, where there was no religious liberty either, just as in the Kingdom, and where we were the first and only Dissenters, the Lord opened us an entrance. Because I could not at all hold religious meetings I then held

secular meetings, which the laws permitted; and, because I dared not preach sermons, I then gave them another name and called them lectures, and to lecture, somewhat like a professor of philosophy, they could not forbid me; but, of course, in these meetings I could have no singing or prayer, which would have given the meetings the aspect of religious services, and then they would have been dissolved by the police, who were present to watch them; but my lectures were in fact nothing else but evangelical sermons. Through the Lord's blessing several converts were the result of these proceedings. Afterwards I got full liberty for preaching there. We have now here twenty-two members, whilst a few years ago even the name of Baptists was not known.

Let me now call your attention to some of the results the Lord has given us. Religious Liberty has to a great measure been achieved, souls have been converted, Churches formed, Sunday Schools established, Preaching Stations opened, large numbers of Bibles and Testaments sold as well as other Christian Literature.

The following is a Statistical Account:—I.—The Church in Halle—members 28; Sunday scholars 35; teachers 3. Altenburg—members 22; Sunday scholars 15; teachers 2. Magdeburg—members 19; Sunday scholars 12; teacher 1. Neuhaldensleben—members 11. Torgan and Groswig—members 15; Sunday scholars 10; teacher 1. Kölzochan—members 7; Sunday scholars 12; teachers 2. Löbejün—members 6; Sunday scholars 8; teacher 1. Schwetsch—members 2; Sunday scholars 10; teacher 1. Lehndorf—2 members; Caina 4; Dispersed abroad 8; Cönnern 4; Kelbra 4. Total members 132; Sunday scholars 102; teachers 11.

The total number of converts and such as have been baptised since the commencement of our Mission in this part of Saxony amounts to nearly 250 souls; but death (especially at the time of the cholera, two years ago) and emigration to America have taken so many from us.

The above stations are visited from time to time by me preaching there, when we generally have a good attendance of strangers; but, besides these Stations, I also preach in other places, wherever the Lord opens us a door.

II. The Church in Oerderan, in the Kingdom of Saxony,—members 8; Leipzig 7; Meerane 6; Ywickan 4; Dresden 2; Chemnitz 2; Crimitzrihan 1. Total 28.

It must be remembered that this is in the Kingdom of Saxony, where we by far have not that liberty which we enjoy in the Provinces. The members teach their children with several others, but we have not succeeded yet so far as to hold undisturbed regular Sunday schools.

Whilst we ascribe all success to the grace of God and rejoice at it, I, at the same time, think we should not be content with what hitherto has been done, or at present is doing, but desire and determine TO DO MORE, for there is yet much "land to be possessed." The work is getting too much for one man, and I do not think it sufficient that we go on as hitherto with only one Missionary labouring in Saxony, but more efforts must be put forth, and, undoubtedly, we shall also see more results, and Christ our Lord shall be more glorified. There are many doors opening through which we might enter with the torch of the gospel, and two large, rather far off stations of the Church in Halle, namely, Magdeburg and Altenburg, might be formed into Churches, if only we had one or two more labourers. The two Churches in Saxony are doing all they can, they are paying the rent of several large Meeting Halls, and are willing to try to do still more in supporting another Missionary in Saxony, though they all belong to the poorer class of the people. Another thing necessary, would be that, now we have got up in some of the larger places, is a plain Chapel or Meeting House of our own, which would, in various respects, be a help to the good cause; but at whatever little cost we would try to get these, we shall ourselves not be able to do it, if our English and Scotch friends, who have helped us so far, do not come to our further assistance.

Asking, however, above all your continued interest and prayers on behalf of Saxony, I now put the matter to the Lord's care and to your consideration. May the God of all grace bless you richly, may he prosper all our dear sister Churches in Great Britain, may he bless with and through them the benighted, but beloved Saxons. With my heartiest salutations to all, I am your Friend and Missionary,

MORITZ GEISSLER.

Halle, Saxony, June 20, 1868.

STRICT BAPTIST MISSION.

We have been favoured with a copy of the seventh annual report of the above Mission, and have read it with great interest. We are glad to find that it is in a flourishing condition. Two important stations are sustained and schools established in connection therewith; and a further enlargement of operations is contemplated. The following extracts from the Report explain the principles upon which the supporters of this Mission proceed, and contain suggestions which deserve the attention of all interested in the extension of the Redeemer's cause:—

"It is our misfortune, and not our fault, that we have so often to explain and enforce the principle of action upon which this Mission is based, and by which it is distinguished from Missionary Societies around us. We have no desire for separate action for its own sake, for a policy of isolation is not natural in the religious, any more than in the social world. We believe that the efforts now being made to convey the Word of God to all the nations of the earth, and thus to spread the gospel among the heathen, are in accordance with the great commission of our ascended Lord, and so far we sympathise with such efforts, wherever, and by whomsoever made. But we believe also, that he who gave the command, has also indicated in his word, and by his apostles, the means and agencies by which he intended it to be carried out; and it is on this point that we diverge from the mode of action generally pursued around us.

"It is our deep and growing conviction that large societies are not the kind of instrumentality which Scripture points out for the extension of the Redeemer's kingdom in the earth; and that the only missionary societies which the New Testament recognises, are the churches themselves. We therefore think that when a church, whether singly, or in association with one or more churches, selects, commissions, and supports one or more missionaries to labour in Christ's name, and as their representatives in the work of preaching the gospel to the heathen, it is in the path in which Christ's apostles led the way, and in which the primitive churches followed; and that large societies *external* to the churches, are neither scriptural nor necessary in the work of missions. We know the value of organised effort on a large scale to effect great objects in the world at large, but in God's work, simplicity and individuality of effort are indispensable. Our objection to large missionary organisations has always been that they tend to become centres of power and influence detrimental to the independence of the churches,—that they prevent *direct* communication between the missionary and those who contribute to his support,—and that they necessitate too large an expenditure at home, out of the funds entrusted to them for the purpose of supporting missionaries among the heathen abroad.

"On these and other grounds, we think we are justified in believing that the plan we have adopted, by which these evils are in great measure avoided, is more scriptural, safe, and worthy of confidence. It will be seen that we have embodied our convictions on this subject in the name we have assumed, calling ourselves the 'Strict Baptist *Mission*,' rather than a '*Society*.' We are desirous of being identified with churches *as such*; and should, therefore, be glad if our Strict Baptist Churches would take church-action in the matter by sending representatives to our Committee, from among themselves, duly appointed in their church meetings; thus forming an united Strict Baptist Church Mission to the heathen.

"Our object, however, is not to form a large organisation, even were it in our power to do so; our aim rather being to stimulate our Strict Baptist Churches in the country to form small local associations for missionary purposes, as we have done, choosing and supporting their own missionary, or missionaries, and regulating their own operations independently of all external control. • • Our subscribers and friends are aware that from the first we have acted on the plan of gratuitous service on the part of the officers of this Mission, and to that principle we intend still to adhere, believing that an expenditure at home which should absorb an undue

proportion of the funds contributed for the support of missionaries abroad, is an evil to be carefully avoided."

MADRAS.

From recent intelligence received we learn that Strict Baptists are increasing and their principles spreading. The church at Madras of which Mr. H. Doll is the presiding elder, continues to manifest zeal and unity, and enquirers are increasing. The same may be said of the church at St. Thomas' Mount, nine miles from Madras. A few brethren having gone to reside at Conubatore, three hundred miles from Madras, have formed themselves into a church under very promising circumstances. There is also a Strict Baptist Church composed of native soldiers in the 41st Regiment stationed at Perambore, of which the respected Doss Anthravady is the pastor, and from this church one of the members having proceeded up the country, has organised a small Native Strict Church in the place of his residence. There has been much said of late of the impolicy of forming small Baptist Churches in England, which are unable properly to support a pastor. But this objection we apprehend cannot apply to India, where the *native* pastors require little for their maintenance, and that little is willingly rendered by the zeal of those to whom they minister. They are in fact *local preachers* with the addition that they act as pastors to their converts.

Mr. Andriesz, at Colombo, and Mr. Thomas, at St. Thomas' Mount, near Madras, are connected with such churches, and are the native missionaries employed by the Strict Baptist Mission here. They are men of God, full of zeal for Christ, and endowed with special gifts for teaching and preaching. They are of Portuguese extraction. To these has been recently added Coopoosawney Raw, member of the church at Perambore, but formerly connected with the Wesleyan Mission. He has made great sacrifices for his faith in Christ. He was a Mahratta Brahmin. Particulars of the labours of these devoted men will be given in a future paper.

TESTIMONIES TO THE VALUE OF SABBATH STORING FOR THE LORD.

1.—Since hearing an address four years ago, a class of working men has met its entire costs by Sabbath offerings, besides contributing to the public sanctuary offerings, which alone have met all the costs of service in a new congregation for thirteen months. In twenty-nine weeks, the weekly offerings towards class expenses alone, amounted to £14 8s. 11d. 2.—A member of a young men's Bible class, wrote after the editor had conversed with the class, "My dear sir, with great pleasure I bear my humble testimony to the value of your Scriptural plan of weekly storing. I, being induced to try it through reading your letters, have regularly and cheerfully consecrated a tithe of my week's wages for the Lord's work. I wish you every success and promise to do all I can in the same good cause." Parting with his teacher, with whom the editor had had a full conversation as a guest, he said, "My mind has, during the last twenty-four hours, undergone a thorough revolution relative to money. I cordially thank you for this. You shall hear the results from me before long." 3.—A thriving merchant writes, "You will be pleased to hear that the Scriptural plan of weekly storing is gladly carried out still by myself and several friends. Would that every Christian would adopt it."—*Weekly-Offering Record, July.*

SUNDAY SCHOOL ANNIVERSARY AT WATERBARN.

The annual sermons in behalf of the above school were preached on Lord's Day, August 16th, by the pastor, the Rev. J. Howe. The Rev. J. Hargreaves gave an address in the morning to a large gathering of scholars and teachers. The collections realised a little over £51. The school contains 460 scholars with 50 teachers.

BAPTISM.

Waterbarn. — On Lord's Day, September 6th, the ordinance of baptism was administered for the first time in our enlarged place of worship. After a sermon founded on 1 John v. 3., the pastor, J. Howe, had the pleasure of baptising five young females, in the presence of a very large and deeply interested congregation. Among the candidates was the beloved eldest child of the pastor.

MARRIAGES.

DUCKWORTH—HAWORTH.—On the 29th August, at the Baptist Chapel, Pleasant-street, Haslingden, by the Rev. P. Prout, Mr. Charles Duckworth, of Haslingden, to Mis Alice Haworth, of Priestentax, Haslingden.

HAWORTH—BUCKLEY—ON September 9th, in the Baptist Chapel, Sunnyside, by the Rev. Abraham Nichols, assisted by the Rev. Thomas Evans, Henry, the third son of the late Mr. J. Haworth, of Reedsholme, to Margaret Ellen, daughter of Mr. William Buckley, all of Sunnyside, Crawshawbooth, near Rawtenstall, Lancashire. Both are members of the Baptist church at Sunnyside.

DEATH.

August 11th.—Mrs. Mary Driver, widow of the late Rev. John Driver, for many years pastor of the Baptist Church, at Lumb, in Rossendale. Mrs. Driver died at the Water, near Newchurch, in the 91st year of her age, and was interred at the Baptist Chapel, Lumb, August the 15th. The Revs. Abraham Nichols, and Jonas Smith, of Bacup, officiating on the solemn occasion; and on Lord's Day, August the 23rd, the last public tribute of respect and affection in memory of the departed was paid in the Baptist Chapel, Lumb, by her old friend the Rev. Abraham Nichols, of Sunnyside, to a large congregation, from Hebrew xi. 1. "Now faith is the substance of things hoped for, the evidence of things not seen." "Blessed are the dead which die in the Lord," (Rev. xiv. 13).

RECEIVED FOR THE SAXON MISSION.
MR. GEISSLER.

	£	s.	d.
A Friend (London)	1	1	0
Mr. T. W. Macalpine, Paisley	0	10	0
Per Mr. A. ASHWORTH.			
Glasgow.			
A Friend	0	5	0
Mr. M. Craighead	0	2	6
Mr. J. Cumming	0	2	6
Mr. Dunn	0	10	0
Mr. J. Coats, sen.	0	5	0
Mr. J. Coats, jun.	0	5	0
Mr. Williams	0	5	0
Mr. Robertson	0	2	6
Mr. Smith	0	2	6
A Friend	1	0	0
Mrs. Watson	0	5	0
A Friend	0	2	6
M. & N.	0	10	0
Mr. James Ormond	0	10	0
Mr. Charles Doig	0	4	0
Mr. J. Campbell	0	4	0
Mr. J. Nicol	0	2	6
Miss Sliman	0	10	0
Mr. W. Stevenson	0	5	0
Mr. P. Clark	0	5	0
Friends at John-street Chapel	0	12	9
Greenock.			
Mr. Alexander Paterson	0	5	0
Mr. R. Muir	0	5	0
A Friend	0	2	6
A Friend	0	5	0
A Friend	0	5	0
Dundee.			
Mr. D. Mills	0	10	0
A Friend	0	10	0
Collection at Meadow-side Baptist Chapel	5	11	0
Perth.			
Mr. P. Campbell, sen.	0	2	6
Mr. J. Pullar	1	0	0
A Friend	1	0	0
A Friend	0	10	0
Aberdeen.			
Rev. A. Anderson	1	0	0
Messrs. J. & A. Gibb	0	5	0
Mr. J. McGregor	0	5	0
Mr. A. C. Barker	0	5	0
Mr. J. Stewart, jun.	0	10	0
Mrs. Macallan	1	0	0
Edinburgh.			
Mrs. H. W. Hunter	0	5	0
Mr. J. Walcot	0	5	0
Mr. A. Cromar	0	10	0
Messrs. Small, Gillon, & Co.	0	10	0
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A Friend	0	5	0
A Friend	0	5	0
A Friend	0	2	6
Mr. D. Kemp	0	5	0
Mrs. Macandrew	0	5	0
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Kircaldy.			
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		£	s.	d.
Mrs. George Henry, Southport	S.	0	5	0
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A. T. Bowser, Esq., London	S.	0	10	0
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